

THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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Why Jesus Heard A Woman's Prayer

(Part of the Bible Correspondence Course on Matthew, by John R. Rice).

Matthew 15:21-28:

"21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

"22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

"23. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

"24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

"25. Then came she and worshipped him, saying, Lord, help me.

"26. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

"27. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

"28. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Compare this with Mark 7:24-30. Here (vs. 22) the woman is called "a woman of Canaan." In Mark she is called "a Greek, a Syrophenician by nation" (Mark 7:26).

Can you explain the attitude of Jesus toward this woman? Notice the following. 1. Jesus did come first to the Jews as regarding the kingdom which He offered to set up. When He said, "The kingdom of heaven is at hand" and made similar statements or had His disciples make them (Matt. 3:2; Matt. 4:17; Matt. 9:35; Matt. 10:7), Jesus had in mind offering the prophesied kingdom to the Jews. It was no pretense that Jesus offered to restore the kingdom to the Jews.

2. Christ would have all know that He has special blessings for the Jews. To the Samaritan woman who hated Jews, He said, "Salvation is of the Jews" (John 4:22). Paul said there was great advantage in being a Jew (Rom. 3:1, 2), of whom as concerning

(CONTINUED ON PAGE 4)

Mary and Martha

Mary sat at Jesus' feet and heard His word. But Martha was cumbered about much serving. St. Luke 10:39, 40

MARTHA was busy and hurried, Serving the Friend divine, Cleansing the cups and the platters, Bringing the bread and the wine; But Martha was careful and anxious, Fretted in thought and in word, She had no time to be learning While she was serving the Lord, For Martha was "cumbered" with serving, Martha was "troubled" with "things"— Those that would pass with the using — She was forgetting her wings.

But Mary was quiet and peaceful, Learning to love and to live. Mary was learning His precepts, Mary was letting Him give — Give of the riches eternal, Treasures of mind and of heart; Learning the mind of the Master, Choosing the better part.

Do we ever labor at serving Till voices grow fretful and shrill, Forgetting how to be loving, Forgetting how to be still? Do we strive for "things" in possession, And toil for the perishing meat, Neglecting the one thing needful — Sitting at Jesus' feet?

Service is good when He asks it, Labor is right in its place, But there is one thing better — Looking up into His face; There is so much He would tell us, Truths that are precious and deep; This is the place where He wants us, These are the things we can keep.

— Annie Johnson Flint

The Radio Ministry

Editor John R. Rice conducts the Gospel Half Hour program on Radio WRR each Sunday morning at 7:30. Recently we offered a Bible to the person reporting from the farthest distance away that they heard the radio program. Rather to our surprise we found we have hearers in many states, farther away than we supposed. More than one wrote from the Rio Grande valley in Texas and a number from Oklahoma. But we also heard from Knoxville, Arkansas, from Cordova, Alabama, and even from Watertown, South Dakota.

The first week Mrs. Sam Morris of Del Rio, Texas, got the Bible. She is 475 miles from Dallas; the second week Mrs. H. E. Dunn, Cordova, Alabama, 730 miles from Dallas, and the third week, Mr. Elmer A. Brandt of Watertown, So. Dakota. This week we are giving one Bible for each state heard from.

We find that more interest has been developed in the radio services and we are grateful to God for the evidence that many thousands of people in many states hear our programs. If you want to have part in the radio expenses or in buying these Bibles which have been given away, you may send your offering to John R. Rice, 201 E. Tenth Street, Dallas, Texas. We hope you will earnestly pray that the messages may win sinners to Christ and bless the saints.

WRR broadcasts on a frequency of 1280 kilocycles. The time is 7:30 Central Standard time each Sunday morning. Besides the gospel message by John R. Rice, you will hear special music by the "Good News Trio" or the Matthews Sisters' Quartette, Miss Fairy Shapard or others.

The Coming Kingdom of Christ

The present state of affairs in this wicked world is overwhelming evidence that Jesus must come soon. On every hand there is a great increase in the study of prophecies of the Bible concerning the coming of Christ and His kingdom. The murderous war in Spain, the inhuman and wicked war of Japan against China, the severe likelihood that Russia, Great Britain, United States and other nations will be involved, the threat of another depression—all these press on people's heart the need to know what the Bible says about these last days.

"THE COMING KINGDOM OF CHRIST" by John R. Rice, is the results of years of Bible study. There are fourteen vigorous chapters, 198 pages. The book is strong meat and has aroused widespread interest. The Moody Monthly, published by Moody Bible Institute at Chicago, and one of the best religious magazines in America, said in the July number about this book:

"THE COMING KINGDOM OF CHRIST"

By John R. Rice

"In these days when some who should know better are denying a literal future kingdom, during which time Jesus, Son of Mary, is to 'sit upon the throne of his father David,' it is exhilarating to faith to read a volume of this kind. The author has been a close student of the Word and therefore knows whereof he speaks. Israel, God's people, now scattered world-wide, will be restored to the land given to them for a perpetual possession, and David's throne will again be established in Jeru-

salem. Many books in these recent days have been written in defense of these truths, but we do not recall any that are more convincing than the present volume. Since the author is the busy pastor of a large church, we could not understand how he found time to write such a volume; but we discovered our explanation in a reference to the five years of toil required to complete a correspondence course on the whole Bible, culminating with lessons on the book of Revelation. We commend the same method to our readers, and we commend this book as a whole. Upon several unimportant details we differ.

198 pages. 8½ x 5½ in. Published by the author, Dallas, Texas. Cloth, \$1.00; leatherette, 60c. G. S."

Among preachers there has been the same friendly response. Dr. Charles T. Alexander of Dallas, says:

"Your book is one of the very few that comprehends the full meaning of the Millennium. So few ever see the place of Israel in the world's future. The Jews is the KEY TO ALL PROPHETIC TRUTH."

Rev. Sam Morris of Del Rio, Texas, says:

"I have investigated your book, 'The Coming Kingdom of Christ,' and it was a great blessing to my heart. I want to say that it is the best presentation of the subject that I have read, and for the past ten years I have read (CONTINUED ON PAGE 4)

Sunday or Sabbath

— WHICH SHOULD CHRISTIANS OBSERVE? —

A Bible Answer to Honest Seventh Day Adventists

By John R. Rice

Many honest people are greatly confused about the Sabbath question. The trouble here, as in the case of other doctrines, is because many follow human leadership and tradition instead of the Word of God. Seventh Day Adventists say that the Sabbath is the seventh day and that all Christian people ought to keep the seventh day as a day of rest and worship. Some even go so far as to say that salvation depends upon the Old Testament Sabbath and that "The mark of the beast" mentioned in Revelation is keeping Sunday instead of Saturday as a day of rest and worship! Another group of men answer back that since the resurrection of Christ, the Sabbath is changed from the seventh day to the first day and that now all Christians ought to observe Sunday as a day of rest and worship. These call Sunday "The Christian Sabbath," call Sunday School, "The Sabbath School," and believe that all the commands in the Old Testament about the Sabbath, or Saturday, the seventh day of the week, ought to be applied to Sunday, the first day of the week.

BOTH ARE MISTAKEN as you will soon see from the Scripture.

We may be sure that the Bible has a very clear teaching on this subject and that when we are willing to search the Word of God, and take God at His word, we can know without a doubt God's will for us concerning this and other necessary matters of Bible doctrine and Christian life. The Bible does not say that Christians should observe the Sabbath today. The Bible says nothing about "The Mark of the Beast" being the observation of Sunday. On the other hand, the Bible certainly does not call Sunday "The Christian Sabbath" nor any other kind of Sabbath.

The Old Testament Sabbath Is The Seventh Day

Exodus 20:10 plainly says, "But the seventh day is the sabbath of the Lord thy God." Concerning this, there can be no differences of opinion. In some languages the word for Sabbath means seventh. The Sabbath of rest followed six days of labor and was counted the last day of the week. Saturday is the Old Testament Sabbath.

The Sabbath Is An Old Testament Command And Not a New Testament Command

The average Bible student has strangely missed this fact; the Sabbath is a part of Mosaic Law and was never given to anybody but Jews under the Law. Many preachers who would not think of

urging Gentile congregations to observe the command about circumcision or to refrain from pork and catfish, yet sincerely preach to them, "Remember the Sabbath day to keep it holy."

Such preachers mean, "Remember Sunday to keep it holy," and call Sunday the Sabbath. However, there is no more command for Christians to keep the Sabbath than there is for Christians to avoid pork or catfish or to be circumcised. Read very carefully the Scriptural proof which I will now give you and get the matter settled in your heart.

First, in the entire New Testament there is not a single command to observe the Sabbath! Every other one of the Ten Commandments is repeated in the New Testament, (some many times), with the exception of the Sabbath. Of all the sins mentioned in the New Testament, Sabbath breaking is never once mentioned as a sin! Jesus did not command His disciples to keep the Sabbath. He was repeatedly called into question on this matter of the Sabbath and never once asked the public to observe the Sabbath. In fact, we are told in John 5:18 that the Jews, vigorous Sabbath keepers that they were, sought to kill Jesus.

"Because He not only HAD BROKEN THE SABBATH, but said also that God was His Father, (CONTINUED ON PAGE 2)

SUNDAY OR SABBATH

(CONTINUED FROM PAGE 1)

making Himself equal with God."

Jews hated Jesus because He Himself did not keep the Jewish Sabbath. In rebuking them for their criticism, when the disciples gathered grain to eat on the Sabbath (Matt. 12:1-8), Jesus referred them to the Scripture, "I desired mercy, and not sacrifice" (Hosea 6:6) and said that if they had understood that Scripture, they would not have condemned the guiltless. Jesus clearly meant that the Sabbath was a part of the ceremonial law, like the sacrifices, which were fulfilled in Jesus.

Jesus did not teach anybody to keep the Sabbath. This fact cannot be denied! The apostles did not teach the New Testament churches to observe the Sabbath. The council at Jerusalem sending word to the Gentile converts as to what they should do, did not even mention the Sabbath. (Acts 15:19-24). The books of Hebrews and James written to dispersed Israel, do not even refer to the Sabbath as a day to be kept; and Paul in all his epistles to the churches never once intimated that Christians are to observe the Sabbath! The Sabbath is Old Testament, not New Testament. Make sure of this before you go any further.

The Sabbath Is Mosaic Law, Given To Israel Under the Law

As remarkable as is the absence of the Sabbath command in the New Testament, is its absence, before Mount Sinai, in the Old Testament. Gen. 2:1-3 teaches that when God had finished creation he rested on the seventh day, and blessed that day and sanctified it. But no command is given to man concerning that day either in the Garden of Eden or afterward until Mount Sinai. There is no record that God ever spoke to Adam or Enoch or Noah or Abraham about the Sabbath, nor that any of them ever observed it or ever heard of it! Remember that this passage here in Genesis 2:1-3 was not written until Moses wrote these first five books of the Bible under Divine inspiration in the wilderness, after Mt. Sinai. The first time the word Sabbath is used in the Bible is in Exodus 16:23, and men never heard of it till that time.

This is all the more remarkable when you remember that the people already had the week as a period of time (Gen. 29:27; Gen. 8:10-12). When you read about the incident in Exodus 16:23-36, it is quite clear that it was a strange new teaching to the people of Israel and that they had never observed it before.

Now we turn to Nehemiah 9:13-14 which says:

"Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments; and madest known unto them thy holy sabbath, and commanded them precepts, statutes, and laws, by the hand of Moses thy servant."

After recounting the oppression in Egypt, the passage of the Red Sea, the Scriptures tell us that God came down upon Mount Sinai and "made known" to the people His holy Sabbath. The Sabbath, then, was a part of the Mosaic Law. It was not a previous command incorporated in the Mosaic Law, like marriage, the tithe, or even circumcision. No, the Sabbath was given to Israel as a part of the ceremonial law. It was "made known" on Mount Sinai! No man on earth ever heard of it before then.

This same teaching, that the Sabbath was first given or made known at Mount Sinai, is taught again in Ezekiel 20:10-12.

"Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness."

"And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them."

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

Notice carefully that the Lord Himself says concerning Israel at Mount Sinai: "I gave them my sabbaths to be a sign between me and them."

No man ever heard of the Sabbath before it was given to Israel as recorded in Exodus 16:23-36.

The Sabbath Given As A Special Sign To Israel

That matter was quite clear to Israel. On Mount Sinai the Lord revealed to Moses that this command was given to Israel as a special covenant between God and that nation. In Exodus 31:12, 13 the Lord says:

"And the Lord spoke unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. IT IS A SIGN BETWEEN ME AND THE CHILDREN OF ISRAEL FOREVER: for in six days

the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

Ezekiel 20:12 repeats that explanation of the meaning of the Sabbath. It was a sign between God and Israel.

It becomes clear, then, by the plain and repeated teaching of God's Word that the Sabbath is a command to Israel under Mosaic Law, as a special sign or covenant between them and God and was never commanded to Gentiles in any dispensation.

When we speak of the Sabbath, then we speak of the seventh day, Saturday, as the Old Testament command of ceremonial law to Jews.

New Testament Christians Plainly Warned Against Keeping The Sabbath

Now when we turn again to the New Testament we find that instead of being commanded to keep the Sabbath, the keeping of the Sabbath is discouraged. In Colossians 2:14 we are told that Christ blotted out the handwriting of ordinances, as that was against us, "and took it out of the way, nailing it to His cross." Then we are plainly commanded in the 16th and 17th verses:

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, OR OF THE SABBATH DAYS: Which are a shadow of things to come; but the body is of Christ."

Let no man judge you concerning the Sabbath days! That was a shadow which was all right until the coming of Christ, but now He is come and the shadow is fulfilled! Therefore no Seventh Day Adventist or Jew has the right to pass judgment on any Christian concerning the Sabbath day. The command about the Sabbath day was nailed to the cross with the commands about certain meats and with the other ceremonial laws. God does not want Christians to observe the Jewish Sabbath, and plainly says so.

In Galatians 4:8-11, Paul evidently refers to the same thing. The Galatian Christians had been led away to Judaism. Paul in this letter is urging them to break the old tie of Judaism, the "weak and beggarly elements" or "bondage" of Old Testament ceremonial law. In Galatians 4:10, 11, he says:

"Ye observe days, and months, and times and years. I am afraid of you lest I have bestowed upon you labor in vain."

The "DAYS" mentioned here were Sabbaths, part of the Old Testament ceremonial law for Jews. Paul did not want New Testament Christians to be in bondage to the Old Testament Sabbath or other days, months, times and years of the ceremonial law.

Sunday, Then, Is Not "The Christian Sabbath"

You can easily see then that preachers are wrong who say that Sunday is the Christian Sabbath, or who say that the Sabbath has now been changed to the first day of the week. The word Sabbath, speaking of one particular day of each week, the regular Sabbath, as used in the Bible, always means Saturday, the seventh day of the week. There is not anywhere in the Bible any record where the Sabbath was changed from Saturday to Sunday. Preachers who use such an argument in explaining why they do not keep Saturday will find themselves greatly embarrassed when they cannot prove it by the Scriptures, and their congregation will be many times troubled by the Seventh Day Adventist teaching of the Mosaic law.

Catholics Did Not Start First Day Worship

Seventh Day Adventists claim that Catholics changed the Sabbath from the seventh day to the first day of the week. The funny part is that some Catholic writers admit that they did! Adventist teachers ought to know, however, that Catholics simply mean that they claim Peter as the first Pope and say that the Sabbath was changed in the New Testament times by the apostles and therefore by the Catholic Church. It is true that the Catholic Church has

Evil Effects of Alcohol

The physiological and scientific effects of alcohol upon the human anatomy are set forth by Dr. Haven Emerson, former president of The Board of Health and Commissioner of Health, New York City, and professor of Public Health Administration in Columbia University, in the following tense statement:

"Alcohol is a depressant, habit-forming, narcotic drug."

"Alcohol is drunk to get the drug effect, and whenever it is so taken, in whatever amount, it exerts to some degree its depressant and toxic effects."

"Alcohol causes disease; psychosis, multiple neuritis, gastritis, cirrhosis of the liver."

"Alcohol causes deaths; from acute and chronic poisoning."

"Alcohol reduces resistance to infection."

"Alcohol reduces likelihood to recover from acute infections, such as pneumonia."

"Alcohol increases liability to accidents, and delays recovery."

"Alcohol reduces endurance, accuracy, and rapidity of muscular action of all kinds, even when used in such small amounts as to show effects inappreciable subjectively by the user."

"Alcohol decreases expectation of life."

"Alcohol reduces chance and survival of offspring."

"Alcohol deteriorates emotional and nervous control, as expressed in unreliable judgment and self-control, and hence contributes to the incidence of venereal diseases."

— Dr. Haven Emerson

backed some civil laws enforcing Sunday as a day of rest. Catholic Popes and rulers tried to enforce by civil laws the observance of Sunday as if it were Old Testament Sabbath, making it legalistic or ceremonial. That is an entirely different matter from starting the use of the first day as a day of worship. Acts 20:7 clearly shows that that began in New Testament times. That verse reads as follows:

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

It is clear that New Testament disciples met on the first day of the week, and it is inferred that this group may have met regularly on this day to take the Lord's Supper.

I Corinthians 16:2 also indicates that the first day of the week had special meaning to New Testament Christians, and that Sunday, as a religious day, was not an invention of Roman Catholics and the "Mark of the Beast," as Adventists claim.

Remember, however, that this first day of the week is never called a "Sabbath" in the Bible, and we should not call it a Sabbath.

The First Day, The New Testament Day of Worship

The New Testament gives many records when Jesus, and later Paul, met with Jews in their synagogue on the sabbath or seventh day and preached to them. That is just as when a preacher of today has services at such times and places when he can get a crowd. A preacher should go where the people gather and preach to them. But when it comes to the meeting of New Testament disciples for worship we never find an account of churches using the Sabbath for that day. On the other hand, Acts 20:7 clearly states that the disciples met on the first day of the week and the context indicates that this was a regular service at a regular time to take the Lord's Supper. I Corinthians 16:2 plainly shows that "the first day of the week" had a religious significance to New Testament Christians. They were commanded to set aside on that day their gifts for the Lord's work.

It is probable that "the Lord's day" of Revelation 1:10 means the first day of the week on which the disciples were accustomed to gathering for worship. John was worshipping the Lord on this day,

The Drinker's Dollar

By Senator Morris W. Sheppard
Liquor in its long reign upon earth has never helped the man consuming it to place a single dollar in the bank. It has never been worth a dime to him upon going to the grocery store for flour, coffee, meat, milk, or butter for his family and himself. It has never helped him to place a single cent's worth of coal or wood or gas in his house to keep the home fires burning.

It has never helped him to get a job, although it is on record as having lost him many jobs. It has never in its long life convinced a single railroad employer that a man smelling of liquor would make a better engineer or fireman than the fellow with the liquorless breath and an unclouded head.

It has never been of any value to anyone in starting a life insurance policy. Liquor is not on record as helping the man consuming it to buy a home, or to start one through a building and loan association. It has never once helped a man to pay his doctor or to contribute to the life of his church. No instance has been found where it has helped him to educate his children for citizenship or for manhood or womanhood.

Two small groups profit by liquor — the tax-evading millionaires and those who manufacture and distribute it. Yes; it means prosperity for them, but it also means a living hell for its countless victims.

(From an address by United States Senator Morris W. Sheppard in the Senate, January 16, 1934).

that is, he was "in the Spirit on the Lord's Day." Certainly the Bible nowhere teaches that "the Lord's Day" is the Sabbath or seventh day. The Bible does not even hint that any other day besides the first should be used as a day of worship. The Lord's Day must be our Sunday. New Testament Christians did not have a day commanded for rest, but used the first day of the week, not the Sabbath, as a day of worship.

Jewish Sabbath Not Day of Worship

The Sabbath, Saturday, in the Old Testament, was for physical rest alone, not a day of worship. When you read again the Old Testament commands about the Sabbath you will notice that it was never given as a day of worship.

"But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." (Exodus 20:10).

The word "Sabbath" in the Hebrew language, (in which the command was given) means "cessation" or "rest."

Worship went on in the tabernacle and in the temple seven days a week just the same except for certain national religious holidays, when the program was somewhat varied.

We find that during the period between the Old and New Testament the custom of meeting in the synagogue on the Sabbath arose, but not by divine command. There is no Bible command for the synagogue nor for any of the synagogue worship. The Sabbath of Mosaic law was purely a day of rest, not a day of worship nor church going.

We may be sure that the principle of one day's rest in seven for man and beast is a good one, and on such grounds Christians have many times advocated civil laws to provide a day of rest one day a week. Usually the day selected has been Sunday, when Christian people would want to use the day for worship. HOWEVER, NEW TESTAMENT CHRISTIANS HAVE NO COMMAND FROM GOD TO ABSTAIN FROM LABOR ON ANY CERTAIN DAY, NOR EVEN TO MEET FOR WORSHIP ON A GIVEN DAY OF THE WEEK. That is, for a Christian, a matter of grace, and should be voluntary.

(To be continued)

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and of John R. Rice

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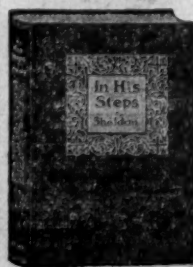
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Why Jesus Heard A Woman's Prayer

(CONTINUED FROM PAGE 1)

the flesh, Christ came (Rom. 9:5). Israel will yet be saved (Rom. 11:26). And God has not cast away His people whom He foreknew (Rom. 11:1, 2).

3. Christ was deliberately testing the faith of this woman. Faith that will not stand testing is poor faith. Abraham's faith was tested when he was commanded to offer Isaac (Gen. 22:2). Israel's faith was tested when they found themselves facing the Red Sea and Pharaoh's host behind them (Exo. 14:1-12). Elijah prayed for rain seven times before he got even a cloud the size of a man's hand as evidence he was heard (I Kings 18:44). Faith is proven and also grows by testing. God often does not mean, "No," when He fails to answer at once. Do not be too easily discouraged by apparent rebuff in your prayers. The fact that you feel no answer and see no evidence need not discourage you.

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Even when God seemed to say, "No," to your prayer, it may not really mean, "No," but may be the testing of your faith for Christ's glory and your own rejoicing. Keep on praying, then.

Don't Stop Praying The First Time God Seems to Say, "No!"

Jesus illustrated the proper attitude about persistent prayer in Luke 11:5-8. We are told to keep knocking even when the Friend within keeps saying, "No."

Importunity won Him over to arise and give as many loaves as the begging neighbor needed. Remember that the Friend who first said, "No," represents God. God often says, "No," to the first prayer when He will not say, "No," to the third or fourth. Jesus taught the same thing in Luke 18:1-8. We ought always to pray and not to faint even when God seems to answer, "No." The widow, asking the unjust judge for justice, got an immediate refusal. She persisted and got her request granted. Jesus said that is the way we are to pray for what we need. If you know that you need what you are asking, as this Canaanite or Syrophenician woman did, then keep on begging even when God says, "No!" We must remember that even Christ himself was not answered when He prayed in the Garden of Gethsemane until He had prayed the third time, saying the same words (Matt. 26:44). He prayed with strong crying and tears (Heb. 5:7).

How She Pleased Jesus

Notice the attitude of this woman of Canaan which so greatly pleased Christ. 1. She accepted the deity of Christ, calling Him Lord. The term means full submission. She worshipped Him (vs. 25). Three times she called Him Lord. She called Him "Thou son of David." She believed the Scriptures, that the Seed of David would come to be the Messiah and that Jesus was this Messiah who should reign on David's throne. It would not be hard for such a Saviour to heal her daughter.

2. She made the burden of her daughter her own burden. She said, "Have mercy on ME" (vs. 22). She prayed, "Lord, help ME" (vs. 25). We can intercede for sinners and others effectively only when we take their burden upon ourselves. Effective, intercessory prayer without a burdened heart is unusual, if not impossible. Jesus said, "What things soever ye DESIRE, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Prayer without sincere desire is hypocrisy.

3. Her determination to be heard is shown. She "cried unto him" (vs. 22), "she crieth after us" (vs. 23), she "worshipped him" (vs. 25). She offended the disciples, she made public spectacle of herself with tears and cries and begging. She may have seemed fanatical or beside herself, but she got the answer to her prayer.

4. She was humbly submissive. She admitted everything that Jesus said. She was not angry when He said He came first to the Jews (vs. 24). She was not offended when He likened Gentiles to the dogs (vs. 26). She said, "Truth, Lord," when He practically told her that she was not worthy of any blessing and deserved nothing at His hands. Yet, undeserving, she insisted. How like the prodigal son who said, "I am no more worthy to be called thy son: make me as one of thy hired servants" (Luke 15:19). People get prayers answered, not because they are worthy, but because they admit their unworthiness, and trust in spite of it.

5. Faith was her greatest virtue, the thing Jesus commended most (vs. 28). "Without faith it is impossible to please him" (Heb. 11:6). The woman believed in Christ despite circumstances. She believed He would answer despite the apostles who tried to send her away. She believed He would answer despite His own seeming indifference.

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The Coming Kingdom of Christ

(CONTINUED FROM PAGE 1)

everything I could buy, beg, or borrow on the subject." Rev. T. Myron Webb, evangelist and Bible teacher of Enid, Oklahoma, says:

"Dear Brother Rice:—Have just finished your latest book, 'The Coming Kingdom of Christ.' I must say that I enjoyed it thoroughly. It contains a wealth of material for saint and sinner alike. Concise in its teaching, yet it is the clearest and ablest exposition of 'The Blessed Hope' that I have ever read. You have left no stone unturned in illuminating this great event which is the consummation of the ages. I especially like the way you have differentiated between the Jew, Gentile, and the Church, also 'The Kingdoms.' No Christian should be without this great exposition. I value my copy among the most select of my reference books."

We were pleased to have from Rev. Earl Anderson, pastor of Munger Place Baptist Church in Dallas, the following letter:

"MUNGER PLACE BAPTIST CHURCH

Victor and Fitzhugh Sts.

Earl Anderson, Pastor
Dallas, Texas

"Elder John R. Rice
City

"My dear John:
"I read your book, 'The Coming Kingdom of Christ' today. You have brought to bear upon the subjects in hand a greater quantity of understandable Scriptures than I have found in any such volume of recent years. I think your book should have its proper place with the other great books on this blessed subject, so dear to all our hearts. You handle the most perplexing matters in a pleasingly easy way. Your simplicity, sincerity, and unargumentative directness are to be commended. I read your book through in one sitting. It held me, and I was late for lunch, but I really got a meal I shall never forget. God's blessings upon you, John. I will be more careful to read your other writings of this nature hereafter, if I am fortunate enough to secure them. I wish some

despite even His own words that first seemed so cold.

Argue With God In Prayer

Let us say reverently that sometimes Christians ought to argue with God in prayer as this woman did. If the children needed the bread, the dogs could get the crumbs. If she was a dog, then still He was her Master; "the dogs eat of the crumbs which fall from their masters' table" (vs. 27). She argued with God. So did Moses in Exodus 32:11-14. He actually caused God to change His plan. So did King Hezekiah when God had planned for him to die (Isa. 38:1-8). Again God changed His avowed intention in answer to prayer. We ought to be more bold in prayer. The Lord is "easy to be intreated" as a Christian is commanded to be (James 3:17). "He will not always chide" (Psa. 103:9). Be more bold in your praying. Be not stubborn about your will but persistent in asking for what you need when you have the assurance that it is within the promises of God to His dear children. We are taught to pray, "Our Father." If we are only poor dogs, we are His dogs and we have holy claims that He will not deny if we press them.

(The above is comment on eight verses, from John R. Rice's Bible Lessons on Matthew. The entire course of lessons will be sent for \$1.50. Notice the many Scriptural references, the helps at hard places. There are 14 back lessons which will be sent in one bundle. The remaining 14 lessons will be sent one each week till the 28 chapters of Matthew are covered. Send your \$1.50 today and begin work on this Bible Course. Write John R. Rice, 201 E. Tenth St., Dallas, Texas).

means could be devised whereby you would be able financially to present this book to every Baptist preacher in Texas. It would be a great contribution to the advancement of this much needed truth. If you do not already know it, I am in a position to tell you that the premillennial view is gaining favor rapidly with all our Convention pastors, especially in Dallas County. Every opportunity I have, I give forth testimony, and others are more outspoken of late.

"I hope to see you soon, and in all, have more fellowship with you in the future. Thanks for the book, and may our Heavenly Father bless you in every needful way, is my prayer.

"Yours in Him,
(Signed) "Earl Anderson"

Rev. Ford Porter, pastor of the First Baptist Church, Princeton, Indiana, says:

"In reading Brother Rice's book on 'The Coming Kingdom of Christ,' one marvels at the many interpretations he has given. It certainly reveals that Brother Rice has given unusually careful study to the subject and that he was guided by the Holy Spirit. However, it is true there are a number of books dealing with this subject, yet we must say that this is the best that we have ever read. Every minister and Christian worker who is interested in this subject ought to have a copy of this book."

The Pilot, Dr. W. B. Riley's Bible study magazine, in November, said,

"It is truly a book of Bible study... Those who believe that the Bible is the inspired Word of God will enjoy this study of the Hope of the Church for there is no uncertain sound in the entire book. The author believes and knows the Bible, and presents his material in a scholarly and convincing fashion. It is a book to be studied for profit and enjoyment."

The interest in this book is growing more widespread. Several copies have been ordered from India.

We are pleased that God has seen fit to bless many people through this book. We are anxious for thousands more to read it.

It makes an ideal gift for preachers, Bible students and Sunday School teachers. One woman who ordered six copies for Christmas presents (was especially delighted and says she will order more. One pastor bought five copies for other preachers. It is a mine of information to be studied again and again, checking Scripture after Scripture and then kept at hand for reference work. It is the product of enormous labor and prepared, we believe, under the leadership of the Spirit.

Special January Sale Price: Beautiful orange cloth binding, 89 cents postpaid; leatherette paper binding, 49 cents postpaid. Send your order today to THE SWORD BOOK ROOM, 201 East Tenth Street, Dallas, Texas.

December 21, 1937

"Mr. John Rice

"Dear Brother Rice:

"I thought I would write and tell you how I enjoy your paper. My mother-in-law sent it to me with her tenth money. She has eleven children, all married but two, and she has sent your paper to them all with her tenth money.

"The sermon, Alone With Christ was wonderful. I have four small children and do not get to go to church or hear any preaching. I had grown so cold and it seemed the Lord was so far away from me. Then I read your paper and it just lifted my soul upon Mount Zion. My spirit was refreshed and my soul has taken new courage and hope. May God bless you and your work."

E. C., Edgewood, Tex.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious."

— I Peter 2:1-3

Blessings of Watch Night Service In Dallas

About 100 Present at Midnight;
One Man Saved

Following our custom at the Fundamental Baptist Tabernacle we had a watch night service Friday night, December 31st, beginning at 8:00 o'clock and lasting past midnight, into the new year. After two or three songs we had two hours of happy praises for the blessings of the year that was past. There were tears of gratitude and our hearts were full as we considered how the Father of Light had poured out His blessings upon us, unworthy as we were. People praised God for salvation, for health, jobs, family, loved ones, for this church, for answered prayer. Many, many blessings were ours. After the two hours of praise, there were some messages by four young preachers, confessions of sin and new year's resolutions. Then before the new year came in, we were down on our knees begging God to cleanse us and prepare us and use us in 1938.

Only one unsaved person, as far as we knew, was present in the services and he, a young man who recently came here from east Texas, was happily converted. Five or ten minutes after the whistles blew for midnight he turned to the congregation and said, "I will accept Christ as my Saviour and I want all you Christians to pray for me." The following Sunday night he was baptized.

The attendance varied through the more than four hour's service. Some came late after services at other churches, a good many went home before midnight. But just at midnight I counted ninety-six present and I suppose that I probably missed several, counting rapidly from the platform.

We look forward to great blessings this year and praise God for the beginning.

Saturday morning Bro. Arthur Middleton phoned to tell me that he had won a man to Christ on his job. Others were saved Sunday, one in the Intermediate department, a young man Sunday night, two backsliders made a new start for the Lord and two others joined the church and the young man who was saved at the watch night service was baptized. Monday night at the hospital, workers from this church reported twelve professions. Let the readers of "The Sword of the Lord" pray that here in Dallas God may shine forth with blessings, using us as will please Him and honor His great Name.

"He spake a parable unto them that men ought always to pray, and not to faint."

Luke 18:1.

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